

Business Men Back Move to Increase Church's Power

Criticisms Directed at Religious Denominations Are Answered by Fred B. Smith

By Fred B. Smith

Assistant to President, Johns-Manville Company; Chairman Commission on Interchurch Federations of Federal Council of Churches; Vice-Chairman Interchurch World Movement.

RECENTLY at the close of a day which had been spent in a railway train, giving ample time to read the record of current events, political, social and economic, it being the day after the Senate's final vote upon the peace treaty, the writer sat bewildered by the turmoil of Congressional ideas, the bitterness of class commercial strife, the wide chasm of racial issues, the distrust and jealousies of nations, and a hundred other kindred differences of opinion, led by men and peoples so metallic in their conclusions as to give little hope of compromises which would at all promise permanent peace in any realm. Thought naturally turned to some source from which could emanate a note of humanity, of brotherhood, of good will, high enough to overcome the apparent abyss which now divides these contending elements.

Where Hope Lies

I found some hope, but not too much, in courts, leagues of nations, peace conferences and parliaments. Good as they have been and may be in helping, they all seemed to just lack a something deep enough to reach the real, vital, enduring quality. Then there came with fresh, commanding power a conviction of many years that, after all, the con-

summation so devoutly desired can only be fully realized as the Christian Church, with its central message of the "Sermon on the Mount," of "good will to men," of common brotherhood and absolute justice to every man, woman and child in all the world, is made strong and efficient in leavening the spirit of all the warring factions.

I was reminded that the Christian Church stands alone and unique in the world with a spiritual interpretation of life, its doctrine being that men and nations are in existence not always to insist upon their legal rights, but rather to render service to the common good of all humanity, even if "rights" have to be postponed a little.

Must Renew Leadership

I was also led to remember that the Christian Church has the widest platform and hearing of any institution on earth, there being in the United States alone more than 200,000 ministers speaking two and three times every week to more people than any political party can ever hope to muster, and also that 95 per cent of them are absolutely free, with no bias of class prejudice or preconceived political limitations. Common sense therefore prompted the thought that, not to the neglect of anything else which may promise help, the task of supreme importance to all those who sincerely seek a permanent solution of the present strife among groups, classes, parties and nations is that of reasserting the leadership of the Christian Church.

In the train of this thought I

found myself that night in a crowded small room, with about ten typical passengers in heated discussion of the theme which had occupied my mind. They indicted the peace conference, the proposed league of nations, the Democratic party, the Republican party, the Senate and the Cabinet. Somebody was there who charged each and every one of these with being the cause of the whole trouble.

Church Denounced

In a lull in the debate I brought forward the possibility of the Christian Church as a factor in the complicated situation, with no hint of my personal views. Answers came fast and furious. One said, "Nothing doing; they are too busy quarreling among themselves." Another, "They have to spend all their time and money building up their sects; they are out of it." Another, "They are too much set on heaven to mix in this muddle." Another, who proved to be an ex-Mayor of a great city, said, "If they could get together on this thing, they would do more than all the rest of us combined in settling the world disorders."

Summarizing the impressions of those travelers, who may be regarded as representing the common thought of the average man, they had reached these conclusions:

First—Little hope of courts, leagues, congresses, etc., being of themselves, unsupported by something deeper, able to bring about normal local, state, national and international relations.

Second—The Christian Church has the message that is positively necessary for right adjustments of every aggravated question of commercial, social and political discontent.

Third—The Christian Church is so divided upon denominational lines that she is unable to bring any uni-



Center, Fred B. Smith, chairman of the Commission on Interchurch Federations of Federal Council of Churches; top, the Rev. Charles S. Macfarland, general secretary of the Federal Council of Churches; bottom, Dr. S. Earl Taylor, general secretary of the Interchurch Movement.

ted impact to bear, and therefore will lose this opportunity. The crux of the whole thing, therefore, centered around the conviction

a unity so vast and significant as to make the petty differences among the petty people of Podunk pale into a place where only petty men would talk about them.

Second—An organized expression of Christian unity is being made rapidly possible through the World Alliance of the Churches for International Friendship. Quietly but fervently this organization is sending its representatives from nation to nation, bringing Christians of every kind into permanent organization for the purpose of advancing Christian friendliness and cooperation upon those vast moral issues common to all the world. North America, Europe and the Near East are already vitally bound together in this alliance, which is an earnest of great hope for unified spiritual leadership in the new internationalism which is being born. The tourists of that railway train and the men of the street who glibly talk of church divisions probably have not heard of this great unified movement



of these men, who I believe to be a fair interpretation of the so-called rank and file, that Christianity is so divided in its organized life in the Church that it cannot be accepted very seriously as a great force in this vexed hour of the human race, when this assistance is most needed.

That this view is superficial, unfair and unwarranted can be established beyond doubt by an actual consideration of the facts, and there does not seem to be anything more important than that men everywhere should have their minds disabused of this exaggerated idea of the divisions of organized Christianity.

Weaknesses Admitted

In going forward to call attention briefly to some of the elements which are making for unity in Christianity, and therefore for a prophecy that the Church will not wholly fail in its duty and privilege as a world power in the new world order, it is fair to admit freely that there are divisions, more than there ought to be; that here and there sectarian competition manifests itself more than it should, and that rivalries and jealousies do still spring into view over incidental theological questions.

But the suggestion is ventured that the Christian Church as a whole throughout the world is more united to-day than the Republican party or the Democratic party of the United States. It is more united upon essential questions than organized capital or organized labor. To understand this striking statement demands wide horizoned views, among which some of the following are worthy of serious consideration:

First—Christianity, by every name known throughout the world, is set against war and riot as a method of settling grievances. This is equally characteristic of Roman Catholic, Greek Catholic, Nonconformist and Protestant Christianity. All of these in their highest courts of expression are crying out against mob violence, rioting and resort to arms in periods of misunderstanding among groups of men or nations. It is firmly believed that should the scenes of June and July, 1914, be reenacted there could be promptly convened the most powerful characters of Christendom of every name to enter solemn protest against guns, dynamite and gas as the method of solution. This is

of Christianity upon world dimensions.

Third—A striking challenge to unity has been made through the Commission Upon Faith and Order, set in motion a few years ago by the Protestant Episcopal Church and quickly concurred in by many other leading denominations, the purpose being to convene at an early date official representatives of the Christian bodies to study methods of unity in faith and order of procedure. There remain strong differences upon many points in the proposal of this commission, but it is quite certain that all Christians will be enheartened by the discoveries to be made, of how many are the things of common faith to all who bear the name. The cause of vital unity is sure to be set forward, even though much of detail may not be possible. Here again is a token of a unified Christianity so immense that the man on the street cannot fully grasp its possibilities.

Fourth—The power of a unified Christian Church is being exemplified anew every day through the interchurch and interdenominational societies and movements of the Protestant churches.

Church Unions

The critics are wont to point more frequently to the denominations of the Protestant faith than to any other to justify this disbelief in the Church as a potent factor in

Brotherhood and Justice Only Possible Through Application of Christian Principles

world affairs. Admission already has been made of the bitter fact that there are all too many of them, and it may be added that some of them are existing without sense, reason or program, but after this due allowance it must be noted that those unifying movements among the Protestant churches are so much more powerful than these divisive ones that the latter need only be observed with passing pity. While these are small and trivial, the former are dignified and worthy. Among many the following ought to be widely known:

1. The Interdenominational and World Embracing Organizations for special tasks, such as:
 - (a) The Young Men's Christian Association.
 - (b) The Young Women's Christian Association.
 - (c) The World Sunday School Association.
 - (d) The International Young People's Movement.
 - (e) The Anti-Saloon League.

Not one of these would come justly under the criticism of the men I met on that train that night, or of the common criticism most frequently expressed of the Church. They are not overlapping each other. They are not jealous of each other. They are vast united expressions of the Christian Church upon its most salient tasks.

2. The Federal Council of Churches of Christ in America.

Here is an organization of ten years' standing, officially representing the thirty-one most important religious bodies of the United States. A staff of officers, backed by a liberal budget appropriated in part by the Church constituents for the specific purpose of carrying out the common united programs of these denominations. Through this council the united evangelistic plans are administered, the united temperance ideals are promoted, the united social responsibilities are met, the

in New York in December, 1911. They represented what may be classified as the great money raising and spending boards, Missionary, Educational and Medical. They very generously invited other groups to join them and evolved what is now known as the Interchurch World Movement of North America.

The plan proposed is the most sweeping, far-reaching, unified program ever brought forward in the history of the Christian religion. Its leaders freely say that they are building upon the foundations laid by movements and organizations already noted in this article, but they dare go away beyond anything ever before hoped for in the realm of cooperative Church effort, and give final answer to the man who stands aloof and talks of trivial differences among trivial ecclesiastics.

Five Movements

They propose five distinct world-wide, unified undertakings among a hundred lesser tasks:

(a) A world survey of the actual moral needs of every city, town, village and people everywhere. Here, in two of the most significant volumes ever printed, will appear, in a few weeks, what the actual situation is, what areas of numerical population as well as elements in society have yet to be evangelized to the program of God. More than seventy-five churches, boards and organizations have gladly joined this common task of learning what the world needs at the hands of religion, if it is to be set right.

(b) In view of these facts, when ascertained, to undertake to allocate upon a basis of scientific efficiency the responsibilities necessary to meet the demands fully. If at some point there is more than the community really needs it will earnestly advise a new alignment. Where there is neglect to any, quickly to place responsibility upon some one for that occupation, the whole not in denominational rivalry, as some would believe, but in common, unified cooperation.

(c) A campaign to enlist enough men and women to adequately meet the needs of life service as made known by the world survey. It is becoming more and more evident that the break-down which has marked some campaigns of the past has been the lack of strong personalities in sufficient numbers to carry out the proposals. The Interchurch World Movement is making early ample plans to cover this necessity. When it is known how many more ministers, missionaries, teachers, doctors and social workers are required a drive is to be made to enlist the whole number in exactly the same manner that a financial appeal is made for a fixed goal.

(d) A simultaneous financial canvass. When the experts shall have tabulated their facts and made known what will be needed in dollars for all these churches, schools, colleges and hospitals on the basis of five years' work, it is proposed that at a given time in 1920 a demand upon the budgets of these great religious bodies shall be made without waiting for conformity of organizations or modes of services or doctrines.

(e) The constant pervading work of various departments upon special phases and types of people involved in every church policy. The movement, while diligently engaged in a vast prophetic survey, the enlistment of personnel, the securing of funds, is not less intense in its unified effort to make immediate contribution to the stronger work of every church and organization in its individual life, as well as to meet the particular problems of special groups of people.

Here once more, in the outline of purposes, plans and programs of the Interchurch World Movement, is a suggestion of how tremendously the Christian forces of all names, types and denominations are seeking unity through the channel of cooperation, and is evidence that any man anywhere who superficially speaks of "warring sects," "divided councils" or "unrelated denominations" is not in possession of the real facts.

Big Advance Sure

I do not think any one anywhere would expect that the Interchurch World Movement would within five years accomplish all it hopes, but it is firmly believed by all those who have carefully looked into its real program that it will set forward by many, many years the great unified purposes of Christianity.

What the Church needs most now is hearty, thorough and genuine cooperation upon the part of the strongest leaders of economic, political and social life. The elements making for unity throughout Christendom are a thousand times more powerful and significant than the elements which make for division, and, therefore, those who sincerely seek the more just and speedy settlement of disorders of any character, local, state, national or international, may have confidence that this unified Christian force will be an indifferent factor in bringing about that better day.

Bargains in Second Hand Crowns

FOR SALE—A lot of used crowns, in good condition; scepters, orbs and swords of state to match. Item, a few thrones, slightly shattered.

ONE would not be particularly surprised these days to find an advertisement like the above in a European newspaper. For the number of royal crowns out of a job has increased enormously during the last three years. The first Russian revolution of March, 1917, started an avalanche of regalia which culminated in November, 1918, with the collapse of the Central Powers.

The number of unemployed crowns in central and eastern Europe to-day may roughly be put at forty. With the accompanying insignia of sovereign power—scepters, crosses, swords, robes, etc.—they represent an enormous treasure even if only the actual value of gold and precious stones is considered. Some of them are exquisite pieces of craftsmanship. What with the historic reminiscences and sentimental associations attaching to them, their aggregate value is practically beyond computation.

The foregoing estimate of the number of crowns once engaged in making uneasy the heads that wore them may seem large, seeing that monarchies were returned only in four countries—Russia, Germany, Austria and Hungary. To this number, however, must be added that of the kings, grand dukes, dukes and princes ousted by the revolution in the German federal states. This brings the total up to about twenty-seven.

The discrepancy between this twenty-seven and the forty before referred to is explained by the fact that the word "crown" is commonly employed as covering two distinct conceptions, one abstract, one concrete.

It is the custom to speak of the "British crown," "Hungarian crown," "Russian crown," in which case "crown" is synonymous with the abstract idea of sovereign power. In this sense each monarchy has but one crown. But the word also denotes the concrete object defined by the New Standard Dictionary as "a decorative circlet or covering for the head to be worn, carried or displayed as the sign or mark of sovereign power," and in this (which is, naturally, the original) sense a kingdom or empire may have several crowns.

The legal significance of the symbol of power varied

greatly in the different European countries. Strangely enough, the two extreme interpretations could be found within the Hapsburg empire. In the Austrian empire proper the imperial crown was nothing but a piece of ornament, an elaborate specimen of jewelry, of almost contemporary origin and of no higher status than any other valuable item of the imperial treasury. On the other hand, in the kingdom of Hungary the crown of St. Stephen, officially called the Holy Hungarian Crown, developed in the course of centuries into the object of a veritable legal and sentimental idolatry unequalled in any other country. The crown (which in this case was actually identical with the jeweled headgear worn by the king at the coronation) was the source and depository of all power in the realm, and the supreme symbol of law and constitution.

According to the Hungarian conception an uncrowned king was no king at all; his decrees had no legal force and resistance to them was constitutional. And, in fact, during the last three hundred years there was only one ruler who defied the ancient Magyar traditions centering around the crown of St. Stephen—Joseph II, the enlightened but arbitrary son of Maria Theresa.

With the sole exception of the so-called Iron Crown of Lombardy, this Hungarian crown is by far the oldest of all existing regalia in Europe. Legend traces back its origin to the year 1000. It is certain that it existed in the first years of the thirteenth century, and a section of it is probably much older than that.

Offered for Sale

It is a strange fate which has picked just this, the most ancient and revered crown in all Europe, for a possible object of a commercial transaction. And yet this is what happened when, in August last, the rumor circulated in the European press that the Hungarian Soviet government had offered the crown for sale to an Amsterdam jeweler. The sum of 100,000 Swiss francs—normally about \$19,000—was named as the price. In the mean time Bela Kun was ousted, and the succeeding government of Mr. Friedrich seems to have decided to keep the crown at Budapest for an emergency. And if the dreams of the monarchist group now rampant in Hungary should materialize according to schedule, this particular crown will soon have a job again.

Not only does—or did—the Hungarian crown possess a unique con-

stitutional position among the crowns of Europe; it is also distinguished by a most romantic career. According to the Hungarian textbooks the crown was sent in the year 1000 by Pope Sylvester II to Stephen, Duke of Hungary, who had just then finished the good-sized task of converting the fierce Magyar horsemen to Christianity. According to this version, hardly more than a legend, Pope Sylvester had the crown made for the Polish Prince Boleslaw, and was just about dispatching it by a courier when one night an angel appeared to him in a dream and enjoined him to give the crown to Stephen. Awakening, the Pope gave the crown to the Abbot Asztrik (Ottokar), with the words:

"Tell the duke of the Hungarians that whilst I am merely a successor of the apostles, he is a real apostle himself."

Thereupon Asztrik delivered the crown to Stephen, who soon afterward was crowned first king of Hungary at Alba Regia. Ever after the rulers of Hungary bore the title "Apostolic King," just as the epithet "Most Christian" was bestowed by the Popes on the kings of France and the attribute "Most Catholic" on the kings of Spain.

In contrast to the long historical past and great sentimental and legal significance of the crown of St. Stephen, the position of the imperial crown of Austria was almost negligible. This crown, like the Austrian empire itself, was a purely artificial creation, made to order, without a root in history and without an emotional background. It was kept under glass in the imperial treasury at Vienna. Nobody except curious foreign tourists ever looked at it, although it was quite a pretty object, in fact one of the prettiest and most graceful of all crowns, with its dainty design emphasized by pearls and sapphires and its ruby colored velvet lining.

The half-apparent automatically became emperor in the moment his predecessor expired. But it was customary for emperors to have crowns; and when Austria, till 1804 a mere archduchy, was raised to the rank of empire by Francis II (who had to resign his title as Roman emperor owing to Napoleon's ascendancy) a crown had to be provided, too.

The real historic treasure of the Vienna court was the ancient crown of the Holy Roman Empire, usually called the crown of Charlemagne, although it had nothing to do with the Frankish ruler, being of a much later period. This crown was of

unique design. Unlike other royal crowns, it was not covered with arches or hoops, but was open on the top, coronet-like, except for a single arch queerly extending between the front and the back plaques. The cross was mounted, not on the top of the arch, but at its foot, above the front plaque. After the armistice of November, 1918, the demand was launched in the Italian press that this crown, being that of the Roman Empire, should be "restored" to Italy. The claim, however, had no historic or legal foundation, as the Holy Roman Empire of the Middle Ages was a German and not an Italian creation.

Germany's Crown Was New

The crown of the German Empire is of quite recent manufacture. It was made in 1871 for Wilhelm I, the grandfather of the friend of Gott, when he was acclaimed German Emperor in the Hall of Mirrors in Versailles. It was modeled on the pattern of the Charlemagne crown, with alternating plaques, eight in number, bearing either a cross or the imperial eagle, inlaid in pearls and diamonds. The crown of the Emperor and the coronet of the Crown Prince were similar, only smaller.

These pieces, together with the rest of the German imperial and Prussian royal crown jewels, are said to be "in safety" on Dutch soil, where they were conveyed after the revolution.

The Russian regalia contained, in the first place, a number of crowns, most valuable of which was the one made by the Geneva jeweler Pauzié for Catherine II in 1762 and used since at the coronation. It has the shape of a Byzantine miter or bishop's headgear, symbolizing the ecclesiastic supremacy of the Russian monarch. It was topped by a colossal ruby, which held a cross composed of five large brilliants. The two hoops holding the ruby were inlaid with 38 large pearls each. The two sections of the miter were of ornamental silverwork, all studded with diamonds; the circlet had 28 large diamonds. The lining was of purple velvet. The Czarina's crown was similar, but smaller, and contained more than 100 large brilliants.

Besides this crown there was the so-called diamond cap, or the tiara of Peter the Great, also studded with diamonds; the crowns of Kazan and Astrachan, the first bestowed by Ivan the Terrible on the Tatar King of Kazan in 1553; the other acquired by the Czar Michael Feodorovich on the conquest of Astrachan in the seventeenth century.